

Emotional Subjectivity in English Language Teachers' Professional Development

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Abstract

This article examines emotion and its characteristics from both a western and an eastern perspective. It examines religious, philosophical, sociocultural, and neuropsychological viewpoints, as well as the role of emotion in self-and goal-directed behaviour. It includes eastern insights from the Bhagavad Gita, as well as from an analysis of Bharatnatyam and Bhaktismriti, which emphasizes emotion as a devotional force and a performative strength. It also corroborates research studies that examine emotion as a research issue for English language teaching and learning. It explores possible dimensions of emotion as a devotional value, an aesthetic performative force, and a strength for self-regulated growth. It aims to present emotional subjectivity as an essential component of English language teachers' self-directed professional development. In the discussion and analysis of the research issue on English language teachers' professional growth, emotion is essentialized as a subjective element beyond the cognitive domain. This research study is beneficial for teacher educators, policymakers, trainers, and researchers since it presents a conceptual framework for emotion and its attributes for professional development.

Keywords: *Perspectives on emotion; English teachers' professional development; performative force; devotional strength; and self-directed behaviour.*

*Two roads diverged in a wood, and I -
I took the one less traveled by,
And that has made all the difference.
(The Road Not Taken by Robert Frost)*

INTRODUCTION

Emotionality in the Teaching Profession

The excerpt of a poem about transferring emotion into action for a successful journey reminds me that teaching has similar subjective moments in a professional setting. Every teacher notices it from the day they decide to join the teaching profession, either as half-heartedness in choosing it or passionate about getting recognized as the best teacher. Other external moments like adapting curriculum, classroom management, pedagogical variations, textbook choice, and learners' engagements cause different emotional responses affecting teachers' perception and pro-

activeness in their professional space. The transition of a teacher's view on joining the teaching profession as a failure to being regarded as a favorite teacher provides an emotional bonding with the students and the profession. It is a process of poetry for Frost (2007) since "a complete poem is one where an emotion has found its thought, and the thought has found the words" (p. 84). Fredrickson (2013) explains it as an experience of supreme emotion, i.e., love, that makes a person more "open up and grow, becoming wiser and more attuned, more resilient and effective, happier and healthier" (p. 4). It shows that emotion regulates a person's experience; it also affects a teacher's identity as Li (2020) claims that language teacher identity incorporates teachers' emotions and cognition. It indicates that emotion is a subjective force for teacher development that enhances expression and action in their professional space.

I mention a few informal English language teachers' sharing as significant contents because they contain subjective contours that can be beneficial to a teacher's professional development.

I am concerned about how to handle the student who has not been submitting assignments. The administration's sneaky observation bothers me; it would be preferable to attend and participate in class. What kind of students do we have in grade 11? They repeat minor errors like subject-verb agreements. The new course is nonsense; it is simply a copy and paste from other resources; the previous course was better than it. I am moved by students' expressions as if I am a change agent in their lives. I respect my students as they are all human beings, and their ideas and activities are the best sources of information for my professional development.

These voices have a sense of respect as in *I prompted him to write two paragraphs in letter writing, and now I am planning to provide structural guidance and complete the full format of a letter*, or agitation as in the situation where school administration pointed out that *your class has more movements, which has caused a disciplinary problem in school*. Since they have different emotional responses, these situations serve as stimuli to initiate more thought-provoking expressions and creative activities. Denzin (2009) defines teachers' emotionality as "lived performances" in classrooms and on playgrounds in which teachers and students are moral agents enacting the felt emotions of "rage, love, shame, desire, despair, and empowerment" (p. v). The emotionality of teachers' lived performance can be used to explore teacher effectiveness because it connects with the cognitive dimension and "may affect their self-efficacy, sense of professional identity, and, ultimately, their commitment and effectiveness" (Day & Qing, 2009, p. 18). Thus, it shows that emotion is directly connected to the performance and identity of a teacher.

Covid-19 has raised the issue of emotionality not only for professional practices but also for adequacy in responding to the needs of learners. According to Richards and Rodgers (2014), such affective factors in an individual provide a humanistic dimension to a teacher because learners' emotions such as shyness, anxiety, and other emotions are different components influencing and humanizing the teaching and learning activity. Basically, in the case of language teaching and learning, affective factors are crucial to sustaining the communicative function by strengthening relational values (Arnold, 2019). Therefore, effective language learning is possible by addressing the affective needs of teachers and learners in a classroom. Arnold and Brown (1999) claim that language teachers need to understand their emotional intelligence to make a language learning environment for learners besides knowing pedagogical approaches. Since emotional dispositions, in general, have intuitive responses, they also cater to elements for human development (Deonna & Teroni, 2008). It demonstrates that emotion and its impact on a language teacher's growth can be an issue for a research study. In this respect, subjective content, particularly

emotion and its traits, becomes essential for an English language teacher's professional development with its dynamic engagement.

METHOD

This thematic article aims to explore the dimensions of emotion and discuss their roles in the professional growth of English language teachers. It examines different philosophical, theoretical, and research-based literature to conceptualize emotion and its implication for a language teacher's professional growth. For this reason, it investigates and interprets discursive views on emotions from the east and west to identify a strengthening pattern of emotions for teaching professionals. It includes a discussion on philosophical viewpoints, spiritual strengths, theoretical perspectives on emotion regarding psychological characteristics, and cognitive and neurological explanations. It also corroborates recent research articles on emotions and professional development, presenting emotion as a subjective agency for the professional development of English language teachers. Therefore, it can be helpful to teacher educators, researchers, and policymakers to incorporate the affective force as the essential agent for teachers' professional development.

FINDINGS AND DISCUSSION

Western Perspectives on Emotion

Emotion has a humanizing effect on everyone since it reflects and influences daily behavior and performance. It includes philosophical, theoretical, and practical emotional assumptions that educators can strategically perceive and examine to understand an individual's development better. Goldie (2000) states that philosophy has primarily masked emotion by provoking rational explanations, even though emotion is more personal, cultural, and situational integration. It makes me rethink contextual and immediate proponents of emotion and its impact on an individual's growth.

After psychologists emphasized the importance of emotion in self-development, the concept of emotion and its impact on individual growth entered intellectual debates. According to Strongman (2003), psychologists added value to emotions as a significant element for self-development and the study of identity in the late nineteenth and early twentieth centuries. Unlike psychologists, philosophers keep emotion and reason as opposing elements, excluding emotion from intellectual debates. Strongman further states that Plato's version of the tripartite soul, comprised of reason, spirit, and appetite, dismisses emotions as an interfering, distracting, and confining factor in human reasoning. The dominant attitude of ordinary and professional beings has long been to conceal emotions rather than enhance their utility values as part of individual development.

Western ideologies in emotions have a long history of treating them as if they were a non-existent phenomenon in the world of human rationality. According to Stearns (2008), emotion in socio-history is defined by its social functions and cultural dimension, limiting emotion to ritual phenomena. Since emotion was not considered a significant variable in the study, the historical study could not provide explicit concern for emotion. Furthermore, philosophers asserted that emotion is inferior to reason by projecting reason and emotion as master and slave (Solomon, 2008). Solomon further states the philosophers' concerns on emotion as "emotion is as such more primitive, less intelligent, more bestial, less dependable, and more dangerous than reason, and thus must be controlled by reason" (p. 3). Even more, the Roman Stoic philosophy claims emotion as

"conceptual errors, conducive to misery" (Solomon, 2008, p. 5). It suggests that the intellectual debates shadow-lined the values of emotion in human existence. It motivates me as a researcher to examine the various western perspectives on emotion to envision an individual's growth as an essence of a teacher's professional development.

Emotion in Religious Discourse: Faith as an Intuitive and Reflective Force

The religious treatment of emotional attachment as a sin provided a solid foundation for negative emotions. Solomon (2008) elaborated the perception of emotion in the Middle Ages when Christian faith was in the attic that it associates emotions with desire, specifically "self-interested, self-absorbed desires" (p. 6). These desires serve as a foundation for sinful behavior that impedes salvation, and as a result, they have instilled fear in the human mind, where emotional responses are forbidden. It has separated the emotion of self-realization by associating its strength with forbidden force. Furthermore, such rational engagements have encroached on human subjectivity, leading us to fixities and mechanical performances rather than humanizing all performances with acceptance. According to Corrigan (2004), academic studies of religion have avoided engaging with the theme of emotion because philosophers and theologians have viewed emotion and reason as opposing forces. It extends the inferior positioning of emotion in religious concepts, requiring changing perceptions with a more humanizing essence.

Since the late twentieth and early twenty-first centuries, there has been a shift in the religious discourse regarding emotion. According to Corrigan (2004), in recent years, scholarly propositions of religion have begun to acknowledge emotion "as if it were a universal, rich in explanatory power, a common denominator of experience bridging the widely varying contexts of lived traditions" (p. 6). Emotion is recognized in the religious scholarly discussion because it provides a dimension for analysis as an undefinable and mysterious element. Furthermore, as humanities, social, and natural sciences have prioritized studies on emotion, the concern for emotion in religious debates has become difficult (Corrigan, 2004). As a result, emotion has gained prominence in religious thought as a mysterious human attribute and analysis in Western practices.

The concept of enigmatic human characteristics binds religious values with a powerful force of conviction. The conviction is built on evocative emotions that range from intuitive to reflective responses (Pyysiainen, 2001). Pyysiainen further explains that religion uses the power of emotion, fear, and joy to recur religious values as lived memories that strengthen the faith value. The emotionally charged faith value becomes a support system for cognitive force, ensuring that religious beliefs are maintained. It essentializes emotion's mysterious force and elevates the value of faith in humans. It becomes a strong human experience as self-relating content for an individual. According to James (2004), religion's underlying foundation is an emotion that plays a significant role in sustaining individual experience.

The discussion demonstrates that emotion contributes to personal development that humans can incorporate with positive emotionality. It provides a dimension for an individual self-analysis with the power of conviction and self-absorbed experiences (Fig. 1). In the teaching profession, faith value can be a dynamic of emotion that strengthens relations and motivation. It is more intuitive and reflective for self-analysis that a teacher must get attached to professional norms.

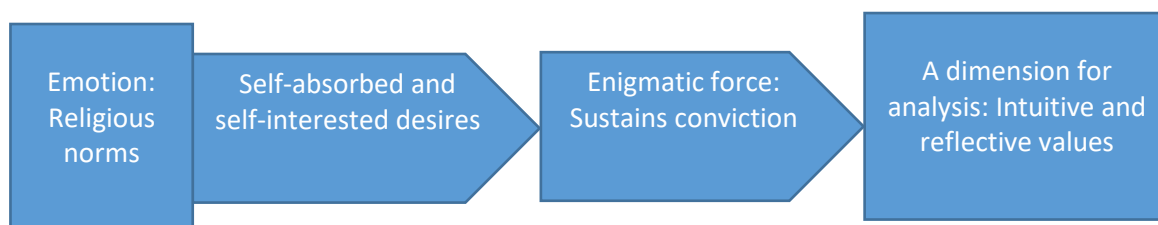


Figure 1. Emotion as a dimension of subjective analysis.

Philosophical Assumptions on Emotion: Experience, Action, and Expression

Emotion has been a recurring issue in various philosophical viewpoints. Plato discussed emotion as Eros as "love of good" to emphasize the role of emotion in reasoning (Solomon, 2008, p. 7). According to Howatson and Sheffield (2008), for Socrates, Eros relates to deep thinking about beauty that brings happiness. Love has a spiritual dimension, with a strong sense of right and wrong, preparing a person for excellence (Plato, 2008). Similarly, emotion is a physiologically reactive force and a factor influencing mental processes such as perception, belief, and memory (Strongman, 2003). It indicates that such an emotion guides individuals in a pattern of obtaining happiness and positive reflection on things, which enriches their performances.

The concept of emotion is also associated with a better life. According to Solomon (2008), for Descartes, the essential components of the good life are the "six 'primitive' passions - wonder, love, hatred, desire, joy, and sadness" (p. 7). Solomon also mentions that Aristotle's concern for emotion is its ethical dimension of human existence that sustains better life. According to Descartes (1985), emotion is an internal sensation that flows from the brain to nerves as perception or imagination throughout the body. His primary interest is on the mind as a guiding force in human life.

Nonetheless, the spirit influences various emotions and manifests them as body sensations. It contends that emotions are a performative force for human expression and experience by interconnecting soul, spirit, and body. It indicates that emotion can be viewed as the driving force behind a good existence and enhanced efficiency in humans. As an English language teacher, it is necessary to reflect upon such influence of emotion on cognitive behavior.

Aristotle's concerns on emotion as ethical behavior and rhetoric become crucial to language teachers, in addition to emotion's effect on cognitive strength. Aristotle (2007) discusses emotional reactions as a strong drive as it influences judgments. He further claims that the cognitive act is related to the emotion evoked in the audience (pathos) to accept the idea in speech for rhetoricians. Kristjansson (2007) points out Aristotle's concern of emotion to a rhetorician who can incorporate an emotional reaction as an intellectual reaction. Similarly, Solomon (2008) explains Darwin's idea on emotion as a communicative effort for survival that enhances adaptive behaviors along with fear and love. According to Darwin (1890), human expressions integrate emotion as bodily performances or actions (p. 249). Thus, it establishes that emotion is an essential regulator of cognition that makes speech and communication effective.

The discussions have focused on the essence of emotion in human existence. Solomon (2008) elaborates Nietzsche's perspective on passion, in which he startled philosophers with his

concept of celebrating passion. Solomon (1996) explains Nietzsche's notion of emotion as a resentment that promotes a life of excellence and self-confidence in both oneself and others. Similarly, for Dewey (1929), emotion enriches an affinity to nature, as an artist tries to maximize emotions through minimal objective associations. He further claims that man has imagination, emotions, observation, and reasoning faculties, leading to various experiences and reflections. Dewey (1946) argues that emotion is a fixed component of human nature; social circumstances are dependent variables for its expression. It makes the subjective analysis and reflection interconnected to emotion either for projecting experiences or evoking consciousness. It emphasizes that emotion is an integral part of human existence that regulates human experience and consciousness.

A language teacher's focus on emotion impacts behaviors, experiences, and perceptions based on social and natural elements. The teacher needs to realize it as an internal strength that provides self-assurance. Emotion is also correlated with external elements like interpersonal interactions, strengthening perceptions, and imagination as a cognitive force (Fig. No. 2). The emotion manifests itself through experience, action, and expression as regulating forces.

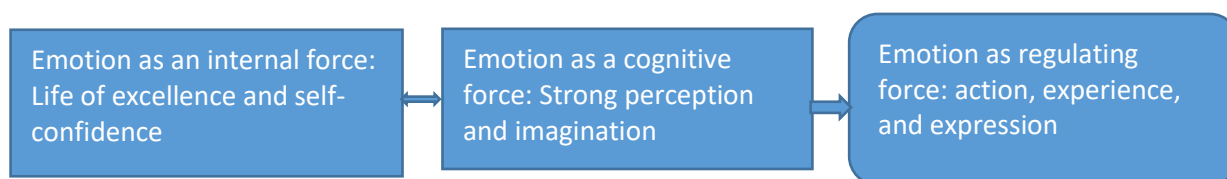


Figure 2. Emotion as a self-regulatory force for individual action and experience

Socio-cultural Dimension of Emotion

The socio-cultural aspect of emotion is more related to a phenomenal reality and the behavioral nature of human existence. McDougall (2001) elaborates that "sympathetic induction of emotion" in gregarious beings such as humans provides harmonious social existence (p. 71). Strongman (2003) refers to McDougall to discuss emotion that influences instinctual behavior and cognitive responses in everyday life. Strongman further elaborates on McDougall's explanation of emotion as related to human goal-directed behavior. It correlates as primary emotions in physical performance and transforms into secondary emotions as experience as complex and blended emotions. The responses are socially constructed due to cultural prescriptions for emotional behavior (Strongman, 2003). The social perspectives envision emotion as a construct regulating bodily performances and formulating self-directed behavior.

The goal-directed behavior regulated with emotional responses depends on social relationships. Strongman (2003) contends that emotion arises in a company as a reaction to others and as a memory of others. Stets and Turner (2008) also point out that social structure's interpersonal aspect is critical to arouse emotion. In this process, longitudinal emotional experiences build knowledge, and emotional language and modes of emotional expression form self-regulated strengths that guide cognition and social behavior. Emotional arousal is an essential component in managing social behaviors because it allows people to appraise themselves and others, locate themselves through social recognition, and regulate culturally relevant knowledge systems. (Stets & Turner, 2008). Therefore, understanding and regulating emotion provides a tendency for goal-directed social behavior essential for a language teacher to create effective classroom practices. In addition, it builds a strong relationship with learners, administration, and colleagues in school.

The culture and social aspect in school is always strong content for professional growth, and such social and human phenomenon includes emotion (Lyon, 1995). Lyon emphasizes the importance of emotion in projecting oneself and identity as emotion is an inner and psychological life that includes cultural influences at the individual level. She claims that such views of emotion as a cultural construct are limited because "culture itself is not, of course, self-sustaining; it has a basis in social organization and practices and is subject to change" (p. 248). Lyon (1995) further claims that emotion has evolved into a communicative and associative function of the body that is inextricably linked to "either psychophysiological or social phenomena" (p. 257). In this sense, emotion becomes an individualized domain of study that leads to the self-regulation of one's values and behaviors. The sociological view of emotion is a goal-directed or self-regulated human behavior that includes an inner state of emotional responses to socio-cultural influences (Fig. No. 3).

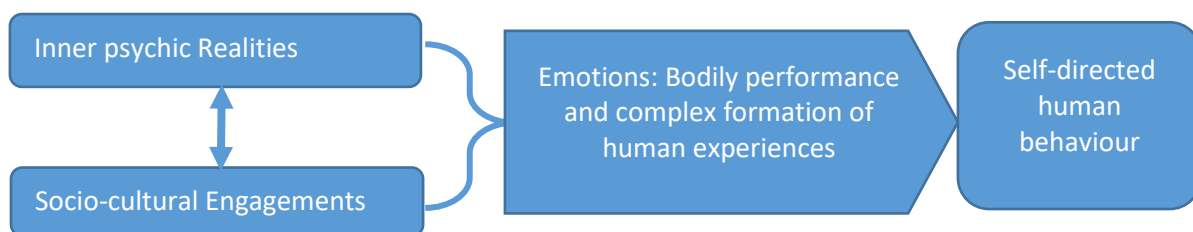


Figure 3. Socio-cultural regulation of human emotions.

Neurological and Psychological Perspectives on Emotion

Social and individual existence depends on emotion regulation since it is associated with self, body, mind, and social and cultural attributes. Moreover, emotion correlates the intra-personal values, such as empathy, and interpersonal relationship by communication (Panksepp, 2008). Panksepp further elaborates that emotion cannot be encoded as information in the brain but instead functions with core self-representation. As a result, the neurological value of emotion becomes the fundamental component for comprehending emotional dispositions and functions.

The study of emotion from a Neuro-psychological perspective enriches our understanding of its formation and reactions in resolving emotional difficulties in human existence. The complex function of neurodynamics relates bodily reactions to phenomenal responses (Panksepp, 2008). The perception of the phenomenal signals leads to attention that enhances categorical retention of emotional events to influence memory (Ledoux & Phelps, 2008). The memory serves as an effective content for reflective practice in personal and professional development. As a result, finding emotionality and its influence on personal and professional progress requires understanding self through neurological subjectivity.

The concept of neural subjectivity has recently advanced, recognizing emotion's involvement in developing the human self. According to Malabou (2013), the structure of neural subjectivity is plastic in nature, changing due to experiences and other external factors. Human subjectivity is an emotional or affective dimension that regulates all cognitive functions and human consciousness. The brain activities and experiences based on emotion impact human subjectivity. The study of human subjectivity under neural patterns is possible by using Damasio's three self-categories: "the proto self, core consciousness, and extended consciousness" (Malabou, 2013, p. 31). Malabou elaborates that the proto self is the organic formation of neural patterns due to various

emotional and other responses. The core consciousness is a subjective realization about ourselves. The extended consciousness, also known as the autobiographic self, comprises internal memories and experiences. A language teacher can investigate the function of emotion with the three self-exploration mentioned earlier, so that experience analysis is possible by correlating emotional self within themselves.

From a psychological perspective, the neural concept of emotion and its physiological performances are articulated differently. Frijda (2008) explains that emotion, from a psychological perspective, results from individuals' interaction with their surroundings that formulates emotional behavior. The Freudian concept of emotion claims it as an unconscious state that causes action, either in feeling or human behavior (Deigh, 2018). Deigh (2018) points out that in Freudian intentionality concept, emotion directs human attention to or towards something. According to Freud (2006), a detailed projection of emotion is more harmful in this process because it exposes the person to the inner sensation of painful emotion. The vulnerable position may cause anxiety in the person, which is harmful to their personal and professional space. It implies that emotion requires proper inner channeling towards cognitive manipulation to attain positive life experiences. Such an inner essence of human life is connected to everyday experiences by integrating external factors that can have an individual's vulnerable or strong emotional self (Fig. No. 4).

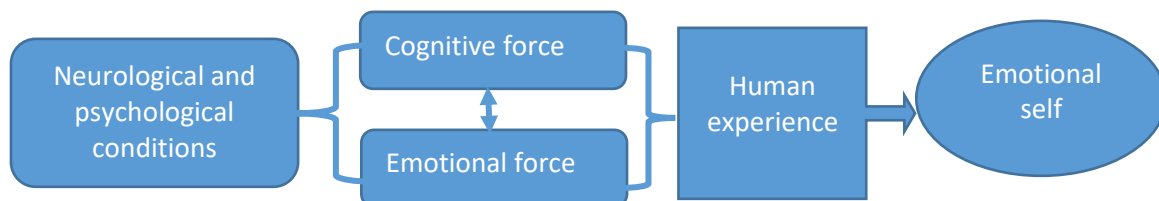


Figure 4. Neuro-psychological dimension of emotion and its regulation.

Eastern values of emotion and human experiences

The previous western conceptual discussion on emotion highlighted emotion as a regulating force that influences human behavior, experiences, and performances. Emotion gets integrated with cognition and formulates the emotional self as a self-directed driving force for growth. The Chinese and Indian philosophies project harmony in society and nature and liberation from the cycle of birth and rebirth, respectively (Marks, 1991). In the discussion emotion and its function is projected as performative and devotional function in eastern philosophy. These two attributes are the foundation for individual growth that an English language teacher can internalize for their professional growth.

In Indian philosophy, emotion has an integrated formation that incorporates cognition, emotion, and behavior as the internal attributes of human subjectivity. Bhawuk (2011) points out that the Indian philosophy conceptualizes it as *manas*, literally translated as mind. In the Bhagavad-Gita, *manas* are perceived as a force regulating force to sense perceptions, and *buddhi* regulates force to *manas*. It shows that human subjectivity is controlled by consciousness, which provides deep calmness in the self and leads a journey towards *brahman*, i.e., supreme self (Bhawuk, 2011). Bhawuk further explains that calmness in an emotional state of mind is necessary for self-growth through regulating sense perceptions and stabilizing the *manas*.

The discussion of *manas* in the Bhagavad-Gita projects it as the center of creator since Krishna says that he is the *manas* (verse 10.22, the Bhagavad-Gita).

वेदानां सामवेदोऽस्मि देवानामस्मि वासवः | इन्द्रियाणां मनश्चास्मि भूतानामस्मि चेतना || 10.22||

I am the Sāma Veda amongst the Vedas and Indra amongst the celestial gods. Amongst the senses, I am the mind; amongst the living beings, I am consciousness.

It shows that the controlling force to sense perception and regulate positive strengths to the human self is possible through the human mind consisting of human emotions with supreme force. The English word mind in the Bhagavad-Gita is inclusive of heart as per the context of analysis. Since Indian philosophy resides on cognitive and emotional elements as a unilateral force of the human self, emotion becomes essential to have positivity in the human mind. Bhawuk (2011) points out that *manas* regulate sense perception as a self-enhancing force and get into spiritual practice, leading to self-realization and the realization of the supreme consciousness. The highest level of positivity in *manas* self-regulates the growth of an individual. It is a process of *Bhakti Yoga* that keeps emotion regulated towards self-realization and self-empowerment by adhering with supreme consciousness.

मय्यावेश्य मनो ये मां नित्ययुक्ता उपासते | श्रद्धया परयोपेतास्ते मे युक्ततमा मताः ||12.2||

Those who fix their minds on Me and always engage in My devotion with steadfast faith, I consider them to be the best yogis.

Such a practice of *Bhakti Yoga* as devoted self without adhering to mundane perceptions and feelings provides *manas*. It is also a process of personalization of emotion that is raised through sense perceptions as a *Bhakti Yogi* receives positive energy in emotion by being detached to sense perceptions and devoting the actions towards supreme truth. The emotion is raised negatively and positively with sense organs, regulated by consciousness by dissociating the vulnerable emotions like fear in relation to any sense perceptions. Lord Krishna says,

मय्येव मन आधत्स्व मयि बुद्धिं निवेशय | निवसिष्यसि मय्येव अत ऊर्ध्वं न संशयः ||12.8||

Fix your mind on Me alone and surrender your intellect to Me. Thereupon, you will always live in Me. Of this, there is no doubt.

The emotionally vulnerable stage is settled by not being attached to desires evoked through sense perceptions. Bhawuk (2011) also claims that the vulnerable sense of fear is in the sense-perception and realization of supreme force as Arjun had the vulnerable sensation when he saw the supreme being. Therefore, devotion and submission of such vulnerable emotion towards supreme consciousness, i.e., the truth of human existence, leads to self-empowerment. Bhawuk (2011) further explains that, according to the Bhagavad-Gita, controlling emotion and behavior is impossible. It is just a way to regulate them by dissociating sense perceived realities and associating devotional strength towards supreme truth. Thus, it enables emotion to flow freely without being affected by phenomenal senses. As a teacher, it reminds me that the devotional quality is a self-regulated force for professional development at any emotional state.

These discussions on the Bhagavad-Gita explain that emotion is an internal attribute that regulates sense perception with harmful or positive energy. According to its regulation, the individual's emotional state gets reflected, leading either to anger, fear, or unhappy realization of self or to controlled, joyful, or goal-directed life. Bhawuk (2011) elaborates that constant individual thinking of an object and idea leads to attachment raising the emotional and cognitive state of self. Such a projection of sensorily perceived inner realization formulates desire that evokes anger (in an unfulfilled condition) and happy sensation (in a fulfilled condition of desire). It is a process of human behavior where the inner core strength of *manas*, i.e., cognition and

emotion, is vital for the self-directed personal growth of an individual. The Bhagavad-Gita projects that the desires are mostly unfulfilled and guide us towards vulnerable situations. Therefore, it is necessary to address the desires with self-regulated energy in *manas* as self-empowerment.

तस्मात्त्वमिन्द्रियाण्यादौ नियम्य भरतर्षभ | पाप्मानं प्रजहि ह्येनं ज्ञानविज्ञाननाशनम् || 3.41||

O best of the Bharatas, in the very beginning, bring the senses under control and slay this enemy called desire, which is the embodiment of sin and destroys knowledge and realization.

The Bhagavad-Gita conceptualizes desires as a *parampaap* (sin) since it is an obstacle for self-realization and connection to the supreme existence. It also provides a mechanism for such desires to be regulated and curbed by *manas* where cognition and emotion function to design a goal-directed human self-behavior.

There is a different concern of emotion in Natyashastra of Bharata muni that projects the role of emotion in performance art. Rao and Paranjpe (2016) discuss eight primary emotions as more familiar and constant, whereas thirty-three minor emotions are transient. They point out that these emotions function as verbal, physical, and physiological expressions in dance and drama. These emotional expressions are partly guided by human nature and partly by social customs. Rao and Paranjpe (2016) further elaborate that the eight emotions interplay aesthetic values in harmony with aesthetic moods (*rasa*), making human performances artistic. The harmonious relations of emotions and aesthetic moods have parallel dispositions as the aesthetic moods translate emotion as shared emotional experiences of many individuals and an element of "transindividual social reality" (Rao & Paranjpe, 2016, p. 265). It has brought emotional responses as an individual concern and a social reality with the shared nature of emotional experiences.

Major (durable) emotions (<i>bhāvas</i>)	Major aesthetic moods (<i>rasas</i>)
Erotic feeling (<i>rati</i>)	Love (<i>sringara</i>)
Mirth (<i>hasa</i>)	The comic (<i>hasya</i>)
Sorrow (<i>soka</i>)	Pathos (<i>karuṇa</i>)
Anger (<i>krodha</i>)	The furious (<i>raudra</i>)
Energy/enthusiasm (<i>utsaha</i>)	The heroic (<i>vira</i>)
Fear (<i>bhaya</i>)	Horror (<i>bhayanaka</i>)
Disgust (<i>jugupsa</i>)	The odious (<i>bibhatsa</i>)
Astonishment (<i>vismaya</i>)	The marvelous (<i>adbhuta</i>)

(source: Rao & Paranjpe, 2016, p. 261)

The performative emotional nature in aesthetic moods projects the artistic value of human existence where emotion gets into an appropriate pattern of role-plays to address the situational vulnerability. Similarly, Indian philosophy has particular devotional dynamics of emotion to sustain relational human existence. Rao and Paranjpe (2016) mention that the Bhagavad-Gita, Narad's Bhakti Sutra, and especially Rupa Goswami's Bhaktirasamrit Sindhu have ascribed Bhakti as the supreme form of emotional regulation for the growth of the human self. They also explain that Rupa Goswami's elaboration of devotional moods and corresponding emotions (*bhavas*) are significant attributes of human devotion that comprises quietude (*shanta bhava*), reverence for superiors (*dasya bhava*), friendship (*sakhya bhava*), love for a child (*vatsalya*), and as a lover (*madhurya bhava*). These devotional emotions make the performative emotion supplementary force to generate devotional moods so that an individual can experience human existence with its optimal values.

The eastern concerns, based on Indian philosophy, as shown in Fig. 5, have projected two folds of emotional dynamics: dissociating force attached to sense perception and self-regulatory force by being detached with sensory stimuli and attached to righteous behaviors of supreme existence. It shows that emotion, cognition, and behavior in a state of *manas* leads to self-realization by dissociating with the negative energy of sensory stimuli and associating with righteous behavior. Such self-realization leads to aesthetic performances of emotion and having a projection of devotional emotion for self-directed human existence. It appropriates individual existence in relation to the transindividual essence. It shows that the essence of emotion is a strength by regulating its performances with aesthetic dynamics and devotional force for self-directed existence for an individual in relation to social realities.

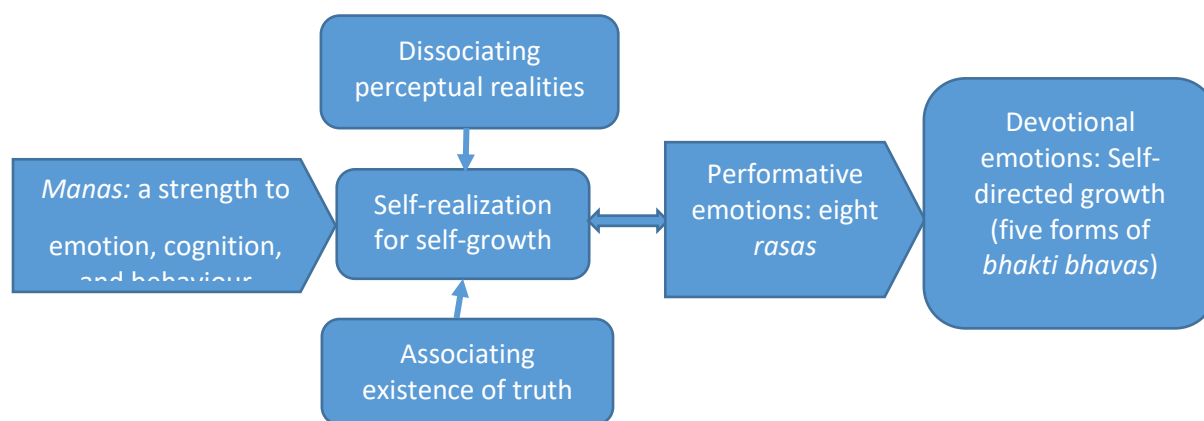


Figure 5. *Devotional emotions for self-development*

Emotional Dynamics in English Language Teacher's Professional Development

The emotional self is portrayed as an integrated force that regulates human behavior and defines an individual's self-directed progress in both western and eastern perspectives on the role of emotion. However, emotion has received little attention as a research topic in the educational space due to its more subjective and less observable nature. Since there is a convention of focusing on cognitive values over human affective attributes, the subjective focus of research in teacher education was solely on the cognitive dimension (Agudo, 2018). Since the mid-1990s, cognitive values, as teachers' mental lives and an unobservable factor affecting teachers, have been studied in teacher education research, with a focus on "what teachers think, know, and believe" (Borg, 2009, p. 163). However, Agudo (2018) claims that it is essential to address teachers' emotionality in educational practices with an adequate understanding of "how and under what conditions teachers teach in emotionally demanding classroom contexts" (p. 3). Agudo further discusses the multifaceted character of teachers' emotionality as a research topic that incorporates social, cultural, and discursive aspects, with a focus on teachers' professional identity and pedagogical efficiency. As a result, the issues presented in studies on emotion and English language teachers and teaching situations are highlighted in this section. It also discusses the performative and devotional aspects of emotion for the professional development of English language teachers.

Devotional Emotion in English Language Teacher

Language teachers' pedagogical experience is based on their ability to handle emotional challenges in the classroom and professional setting. Agudo (2018) correctly explains that a language teacher's capability is dependent on understanding and acknowledging their own and

their students' emotional responses and designing pedagogical practices accordingly. As discussed in Western religious practices, it needs intuitive and reflective values to transform emotion as a conviction. In this regard, there are methodological concerns about emotional engagements, as Richards and Rodgers (2014) explain that humanistic methods considered language teaching for developing human values by addressing human feelings and emotions. As the Bhagavad-Gita emphasizes, it is possible by regulating the sense perceptions with the strength of *manas*. The teacher devotes themselves to building positive relations with the learners and serving them.

The devotional act concentrates on the humanistic approach as it regulates emotion like a behaviour. Richards and Rodgers (2014) discuss that different language teaching methods have essentialized emotion as the natural approach suggests for linguistic input by "optimizing emotional preparedness for learning," and the suggestopedia demands the instructional materials with emotional contents and force (p. 261). Therefore, the pedagogical concern on emotional elements is for an innovative and creative dimension of the teacher's role. For a language teacher, it is possible by adopting five devotional *bhavas*, as discussed in Bhaktirasamrit Sindhu, that automate emotional responses as devoted performance (Rao & Paranjpe, 2016).

The devotional performance of a language teacher depends on the relationships they build in their profession with either of five *bhavas*, i.e., *shanta bhava*, *dasya bhava*, *sakhya bhava*, *vatsalya*, and *madhurya bhava*. Yoo and Carter (2017) point out that English language teachers' professional growth is related to their hearts, especially generosity, gratitude, and inspiration. It is the self-directed behaviour of a teacher and resilience within themselves. It comprises *madhurya bhava* (generosity), *dasya bhava* (gratitude), and *shakhya bhava* (inspiration). Yoo and Carter (2017) claim that emotion has a foundation for teacher identity via building relationships and sustaining teachers' positive and challenging emotional experiences. Emotional engagement in a language classroom is the essence of the language teacher for making it more participatory.

Eastern philosophy has conceptualized the *manas* as a centric force to influence devotional attitudes in human beings. Rao and Paranjpe (2016) discuss emotion getting associated with the aesthetic mood that makes emotion a shared experience or transindividual social reality. In this formation of devotional emotion, a teacher can address emotional dissonance where they find themselves in-between conceptual preparedness and actual practice or old and new ways of teaching in a language classroom. Golombek and Doran (2014) claim that such dissonance can be addressed dialogically and make it a stage of development by noting them down in journals and reflecting upon them. They believe that emotion, cognition, and activity influence one another on both conscious and unconscious levels in the process the teachers plan, enact, and reflect on their teaching. Therefore, they further clarify that the emotional experience as an aesthetic practice can resolve the emotional dissonance by associating cognition and activity.

The articles on teacher emotion have got more concentration in recent decade as Chen (2019) highlights that the major themes of the articles were the nature of teacher emotion, various models regarding teacher emotion, and teachers' emotion capacity. Chen reviewed 154 articles from 1988 to 2017 and found that direct effects of teacher emotion were focused more, and precursors of teacher emotions were the second theme. De Costa, Rawal, and Li (2018) discuss that teacher emotion is connected to emotional intelligence, language teacher immunity, and emotional dissonance. It signifies the essence of devotional emotion that could enhance cognitive regulation leading the goal-directed practices. Richards (2020) claims that emotional awareness is necessary for language teachers by engaging teachers in peer observation, diary writing, critical event analysis, role plays, case studies, and teacher narratives. These practices can all be used in teacher education courses to increase teacher emotional awareness and competency. Richards further

points out that understanding and managing emotions is crucial for a teacher's knowledge and competence since emotions are crucial in navigating and processing their learning. In the Bhagavad-Gita, it is a process to regulate emotion and behaviour by associating devotional sense towards supreme truth, i.e., total understanding of human behaviour.

Emotion as a Performative Force to Language Teachers

In general, the performative force refers to professional activities that are influenced by emotional situational factors. It is a force for language teachers to become more proactive and competent in their classroom activities and advance their careers. For example, Benesch (2018) researched plagiarism in university students and claimed that feeling rules and emotional labor were posited as tools for studying emotions-as-agency by examining teachers' responses to institutional power. The article concentrates on the implicit feeling rules of a plagiarism policy that enraged hyper-vigilance, indignation, and retribution. Similarly, Erarslan (2021) argues that job satisfaction is another component of language teachers, usually reflected through positive and negative emotional responses. Moreover, although the teachers had job satisfaction, they experienced various emotions within the teaching profession. The dynamic and episodic feature of emotions keeps language teachers strategic to deal with the learner's needs.

In different emotional situations, vulnerability is a solid emotional condition that influences a teacher's performance. Song (2016) argues that teachers' complicated emotions, such as vulnerability, affect their identity by limiting their pedagogical performances and disrupting their interactions with students. Song further explains that acknowledging current emotional rules and their own emotions, as well as any gaps between them, is the first step toward creating open vulnerability. It is possible by creating an environment that encourages discussions about (and reflections on) a range of teacher emotions, including genuine and suppressed ones. Similarly, Golombek and Doran (2014) suggest that encouraging novice language teachers to approach emotional complexity via feeling for thinking is essential. They employ Vygotsky's notion of *perezhivanie*, defined as an emotional experience that arises in several diverse situations and forms a part of one's self-development. They also use Pierce's semiotic theory, precisely the concept of indexicality, to characterize the nature of emotions' signifying function in the mental development process. Golombek and Doran claim that such value of emotion can be attained by reframing the process of thinking, doing, and feeling the self. In Indian philosophy, aesthetic moods (eight *rasas*) are conceptualized by *Bharatnatyam* to approach such situational emotions with artistic expression, making vulnerable situations more discursive and practical (Rao & Paranjpe, 2016). It indicates that language teachers' professional development requires a thorough understanding of emotion, including situational projections and effective performative values.

The emotion becomes constructive energy for self-development only by accepting it and translating the emotion as devotional performances. Gkonou and Miller (2021) define emotion regulation as a language teacher's willingness to engage in emotional labor. It is possible to develop emotional capital with the help of critical reflection. They further explain that emotional capital can be translated into social capital through enhanced relationships with students, colleagues, and administrators. Although emotional capital does not appear to help language teachers overcome all challenging emotions, it gives them the resources they need to thrive as language teachers. In this context, Golombek (2015) explains the Vygotskian idea of *perezhivanie*, sense, and motivation to explore such emotional regulation. *Perezhivanie* (emotional experience) is dependent on the relationship between social interaction and personal emotional responses because it gives meaning to situational emotion. The language teachers' motivation is based on their reflections on the relationships between motives (needs) and success or the possibility of success. Golombek further

mentions that motivation also implies the execution of action capable of responding to motives. In this way, the value of emotion to language teachers' professional development can contribute significantly to the formation of emotional capital.

Emotion as Professional Strength for English Language Teachers

Both western and eastern perspectives have recognized the relevance of emotion in self-development. As an English language teacher and researcher, I have realized that every moment of emotional dissonance to emotional devotion in the workplace significantly impacts my professional development. Western perspectives on emotion emphasized it as a source of conviction and personal self-exploration, as a regulating force for action, experience, and expression, as a motivator for self-directed human behaviour, and as a way to integrate cognition and emotion for positive human experiences. Furthermore, eastern viewpoints have given emotion a spiritual and aesthetic performative force to enact goal-oriented and self-regulated human behaviour.

After discussing those conceptual framing of emotion, I come to the point of projecting emotion as a strength of self-initiated practice for the professional growth of the English language teachers. Chen and Cheng (2021) illustrated teachers' emotions, emotional experience, and emotion-related constructs as rising research issues in education from 2015. They explored articles on emotion from 1988 to 2019 and claimed that teacher emotion for knowledge production had focused on the articles.

This conceptual research study discusses the significance of emotion for English language teachers as a driving force for their professional development. Teachers begin by strengthening their convictions by reflecting on their professional journeys, which leads to a complete comprehension of emotional situations such as vulnerable situations, the context of emotional dissonance, and complicated emotional responses. Positive feelings like happiness, motivation, and delight, according to Chen (2019), always emerge in scenarios like a positive relationship with students, classroom interactions, and the outcomes of effective teaching. Negative emotions about not taking responsibility for their learning, not enhancing their achievements, and the imbalance of teacher lives are also prevalent in the teaching profession. As a result, as shown in Figure No. 6, English language teachers can use emotion as a foundation for self-development. It shows how emotion may serve as a foundation for professional performance when combined with intuitive and introspective reflection. It involves the humanistic role-play of five *bhavas* and develops aesthetic performance by internalizing eastern philosophy's eight *rasas*. Richards (2020) asserted that emotions could impact the way teachers teach and influence learners' willingness to use what they have learned. So, emotional interactions lead to the goal-directed and self-regulated professional development of an English language teacher. The discussion above provides conceptual framing for highlighting subjective dimensions, especially emotion, as nuance for the professional development of English language teachers. The dimension of eastern philosophy becomes a strong content for projecting emotion as self-directed behavior from professional growth by adopting devotional and performative functions of emotion.

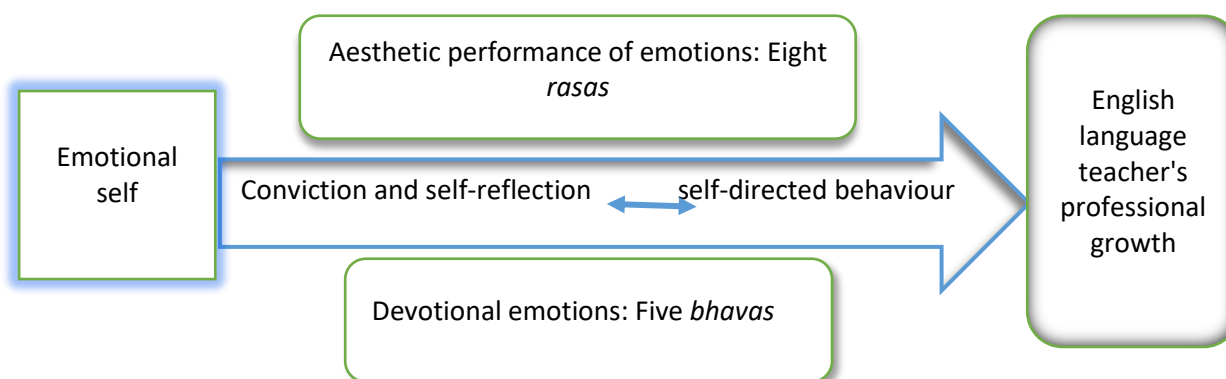


Figure 6. *Emotion as subjective strength for professional growth*

CONCLUSION

This article explored western and eastern perspectives on emotion as a personal strength. Emotion was highlighted as a foundation for human experiences and cognitive function during this investigation. It also emphasized emotion as a faith in a devoted role and performance force with an aesthetic mood. In a similar spirit, it looked at research articles on English language education and teachers to see how emotion might be encoded with a similar value-laden idea of emotion. Finally, it projected a journey of emotion regulation from professional development by building the capacity of aesthetic performance and projecting devotional emotion to different situations. Thus, it opens the research dimension on teacher emotion and its regulation for English language teachers and researchers.

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